2:Seligman & Seligman E-5 (1909-1910) 1932
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778 gourds, seven articles described as plates—white and red, two very
346 large—seven similar but smaller articles, copper cooking vessels, many Shilluk clay pots, and four elephant tusks; sacred water is also kept here. This is the hut which Nyakang himself is thought to visit at
[774] night, arriving as a wind; music heard coming from the hut as he plays his lyre (*thom*) is taken as evidence of his presence, and the feeling that he still protects his people is vastly strengthened by these visits. This hut was said to be built by the chief of the Nyelwal sub-district in which is Fenikang.

Wed Mac contains the cooking pots of Nyakang, and here fire is made and food cooked.

Dag, or Kwayo, represents the hut in which Dag slept.

Duwol—also called Nyakang—was the hut before which Nyakang
[692] heard disputes, and the *reth* still sits in front of it and hears cases when he visits Fenikang. Mr. Heasty was told that the small children of the village might sleep in this hut when mosquitoes were bad, and at Fenikang it was said that four tusks were kept here.

The *ludi* is stated to be a place for the king, where he may urinate and perhaps bathe.

782 The worship of Nyakang at Fenikang and his other shrines consists
796 of a solemn ritual of sacrifice and prayer. We know of the following occasions for ceremonial worship; no doubt there are others of which we did not hear, and we do not doubt that sacrifice would be made in any threat of national danger or disaster. We give in brief outline accounts of the two most important annual ceremonies:—

[805] 1. The rain-making ceremony held before the rains at the beginning of the month *alabor*, at the new moon (the Shilluk calendar is lunar).

2. The harvest festival held when the millet is cut, i.e. about the end of the rains.

At the rain ceremony a cow and a bullock are given to Nyakang, the latter being killed and the former added to the herd belonging
[643] to the shrine. Both should be given by the king, who at the Fashoda shrine himself takes part in the ceremony. The bullock is slain with a sacred spear by one of the *kareh* before the door of the shrine enclosure, while the king stands near the beast praying loudly to Nyakang for rain and holding a spear pointing upwards. After the meat has been eaten by all the *kareh*, the bones and as much blood as can be collected in a gourd are thrown into the river, and the skin is made into a mat for Nyakang. Much of the millet preserved in

ɗɛ̀ɛ̀ a food of dura, dainty.
mʃɛ̀ɛ́ ɲɛ̀ɲɛ̀ a food of dura.
ànʃɛ́ɛ̀ cooked dura.
ɛ̀ɲʃɛ̀ green roasted dura.
ɔ̀mʃɛ̀ dura roasted, then soaked and mashed.
ànɛ́ɛ̀ dough.
mɲɛ̀ɲɛ̀ɛ́r a dura-food
ʈɛ̀ɛ̀ɲ dura, soaked, and then kept till it sprouts; for making beer.
àɲɲɔ́ɔ̀ beer before it is strained.
mɲɲɛ beer.
mɲɛ́ àʃʃɛ́ɲ strained beer.
yɛ́ɛ̀ a kind of beer.

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6. The seasons of the year.

805 ●
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yɛ́y jɛ̀rɛ́ about September, harvest of red dura.
ɗɛ́ɛ́ɔ́ɔ̀ about October; end of the harvest, people are waiting for the white dura to ripen.
ɗɲɛ́ʃɛ́ɲ about November — December; harvest of white dura begins.
wɛ̀ɛ̀ December — January. Harvest of white dura continues.
lʃɛ hot season, January—February } no field-work
ʃʃɛ̀ʃɛ́ about March }
ɟɛ́ɛ̀ɲ about April "mouth of rain", begining of the rains.
ɛ̀ɛ́ɛ́r about May—July, time for planting red dura.
ʃɲɛ̀rɛ́ about July—September, beginning of harvest.

7. The months.

805

1. *yɛ́ʃ, ɗʃ́ (wer)* about September.
2. *lʃɛ́ɛ́ ɟɛ̀ɛ̀* 3. *ɲɲɛ̀ʃ* 4. *lɛ̀ɛ̀* 5. *ɛ̀ɲɛ́ɛ́, ɛ̀ɲɛ́ɛ́ ɗɛ̀ɲɛ́*
6. *ɛ̀ɲɛ́ɛ́ ʃɲɛ* 7. *ɗɛ̀ɛ̀ʃɛ́ɛ̀* 8. *ɛ̀ʃʃɛ̀ɛ́r* 9. *ɛ̀ɲɛ̀ʃ ɛ̀ɛ̀*
10. *lɛ̀ɛ̀ ɗɛ̀ɲɛ́ɛ́* 11. *lɛ̀ɛ̀ ʃɲɛ* 12. *lɛ̀ɛ̀*.

8. The day-times.

wɲɛ ɔ́ rɛ́ɛ̀ɛ̀ the first morning-twilight *ɔ̀ɛ̀ɛ̀ɛ̀ɛ̀r rɛ̀ɛ̀lɛ̀ɛ̀.*
ɲɛr morning dawn
ɛ̀ɛ̀ɲʃɛ̀, ɛ̀ɲʃɛ̀ morning;
ʃɛ́ɛ́ ʃɛ́ɛ́ ɛ̀ɛ̀ɲɛ́ "the earth is morning"; it is morning.
ɛ̀ɛ́ ɛ̀ɛ̀ɛ́ noon.
ɛ̀ɛ̀ɛ́ yɛ̀ ɛ̀ɛ̀ɛ̀ the sun is in the zenith.
ɛ̀ɛ̀ɛ́ ɛ̀ ʃʃɛ̀ɛ̀ the sun begins to sink, after noon.
ʃʃɛ́ɲ afternoon;
ʃɛ́ɛ́ ʃɛ́ɛ́ ɛ̀. it is afternoon.
ɛ̀ ɗɛ̀ɛ̀ wɲɛ the sun is setting.
ɛ̀ɛ̀ɛ́ ɟɛ́ɲɛ́ the sun has set.
ʃɛ́ɛ́ ʃɛ́ ɛ̀ɲɛr it is night;
ɛ̀ɛ̀ ɛ̀ɲɛr at night, midnight.

27: Munro U-5 (1918) 1918 FJ23 Shilluk FJ23

any ostrich they may meet will stand until they have plucked the requisite feathers. Further they are believed to produce Nyakang from the river by stabbing a cow in sacrifice on the bank of the Nile).

When all was ready, Nyakang started on its journey with a large following and proceeded at a leisurely pace. The road is cleared for it from Kaka to Fashoda. It passed Kodok on 11th January 1918.

As Nyakang draws near, the selected Ret is supposed to go to Dabalu in Akwom and stay there for one night before the actual ceremony. In this specific instance Fafiti went to Akwom three days before the ceremony and was installed in Fashoda on the 4th morning. Different chiefs gave varying answers as to the number of nights which it was essential for the Ret to stay in Dabalu : it would appear however that the Ret really goes there when everything is nearly ready; but if for any reason some delay occurs, a day or two is considered immaterial, which is in accordance with all native Sudan custom. In the present instance I understand Ajang wad Amoich of Akwom, whose duty it was had neglected to give due notice to the Southern chiefs, and so Kwa Mal [1] only arrived on the 16th instead of two days earlier.

B. — NARRATIVE (JANUARY 17TH, 1918).

I arrived Fashoda about 7.30 a.m. While waiting I examined the shrine of Nyakang [2] from outside, and the temporary huts [3] built for the Ret.

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[1] Kwa (descendants of) Mal stated by Westermann, p. 128 to be founded by a man and woman, who came down from above. They left children on earth : their house is at Malakal. They receive from the Ret the black bull over which the Ret steps before crossing the Khor; this is their reward for whipping on any that dally in following the Ret.

[2] The shrine of Nyakang consists of two well built circular mud huts with grass roofs surmounted by an ostrich egg and a spear blade. The whole is enclosed in a fence. The grey mud walls are painted in different coloured stripes with spots dotted on them as shown in Seligman's illustration of Nyakang at Famikang fig. 55. The guardian is an old ex-wife of the Ret; small children are also allowed to enter. No woman who is pregnant can enter the shrine. The guardian has a little hut apart.

[3] About 20 yards distant there is a practical miniature of the shrine, a temporary building completely made of grass especially erected for the Ret to live in after the installation prior to his going up to his real house on the mound.